Numb. 81.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Wedneſday** November 17th.. to **Friday** November 19th 1708.

ON Monday next will be publiſh'd the firſt Quarterly Book, in which, will be inſerted Anſwers to ſuch Queſtions as could not be brought into other Papers. It will contain three Sheets in a ſmall Print, fill'd with great variety of Subjects, Serious, Comical and Humorous, Price 6*d*. *Note*, That all Perſons are left at perfect Liberty, whether they will buy this Book or not. Alſo, that the whole Yearly Charge of all the Weekly, Monthly Papers and Quarterly Books, amount not to ſo much Charge, as the moſt Vulgar News Papers, which are publiſh'd, bring in all, but 12*s*. a Year, notwithſtanding we publiſh whole Sheets, on finer Paper than others; and that they are more *Improving*, *Entertaining* and *Diverting* than any, which have been at any time publiſh'd, as well as the effects of much greater Study, Pains and expence of time.

Q. *Moſt Reverend Sirs, Having an Acquaintance with a Lady, who perſiſts in a Reſolution of Abſtaining from Things ſtrangled, Obeying the Command in a Literal Senſe. Notwithſtanding ſome Arguments uſed, tho not in her Opinion ſufficient to prove her Zeal Superſtitious; therefore, would deſire you to lend (I would ſay, but that I ſhall Never be able to Repay) ſome of your Cogent Reaſons, which, no doubt, but will Convince her; and be of Publick Uſe, Her Diſtemper being too Epidemical: This being the firſt Requeſt, I hope You will Incourage your truly Admirer, tho' but a late Subſcriber,* G. H.

A. Having another Queſtion by us concerning Abſtinence from Blood (as in the uſe of Black Puddings, and the Like) as well as from things ſtrangled, we ſhall take this Occaſion to give a Solution of them Both, ſince an Objection may be Started to the one, which is no ways applicable to the other,

But we muſt obſerve, that the Lady very properly Underſtands the Injunction in a Literal Senſe, tho' yet She is under no Obligation of Obeying it. For if ſo Plain and Eaſy a Paſſage (for the Command is Given in the Method of a Statute Law, where Figures are Never us'd) may be Evaded by a Metaphor, we may expound away the whole Volume of the Scriptures, and give a Looſe to the moſt Extravagant Opinions.

But we beg leave to propoſe the Streſs of the Objection, that a Solution may be given with the greater Clearneſs.

The Prohibition is a Chriſtian, not a Jewiſh Law; Enacted by the great Apoſtolical Council at *Jeruſalem*, under the Direction of the Holy Ghoſt: *It ſeemeth Good* (ſaith St. *James*, the Preſident of the Council) *to the Holy Ghoſt and to Us*; and ſo on. The Prohibition was Impos'd, not upon Jewiſh, but Gentile Converts; impos'd upon Men, who were under no Obligation to the JewiſhCeremonies.

But in anſwer to this Plauſible Objection, we ſhou'd Diſtinguiſh between a Temporary, and a Perpetual Law; between a Law that has a Peculiar regard to Preſent Circumſtances, and a Law, that is Always Obligatory. To apply the Diſtinction to the Preſent Caſe: We may Remember (for St. *Paul* has taught it us) that the Judaizing Chriſtians wou'd fain have Impos'd the whole Yoke of Ordinances upon the Gentile Converts. But tho' it ſeem'd Good to the Holy Ghoſt to admit the Gentiles as *Fellow Citizens with the Saints*, without ſo Burdenſome an Obſervance, yet he might think fit (to give as Little Offence as Poſſible to the Jewiſh Converts) that the Gentiles ſhou'd Abſtain from ſome few Particulars, to which the Jews might have a more than Ordinary Averſion But what Reſpect can this bear to Us, whoſe Circumſtances are ſo Widely Different.

It may perhaps be of ſome Conſideration too, that this Law was Enacted before the Deſtruction of the Temple, which was to Compleat the Abolition of Jewiſh Ceremonies

But to an Abſtinence from Blood it may be ſaid, that the Prohibition was enjoyn'd to *Noah* and his Sons (from whom we All Deſcend) before the Promulgation of the Moſaick Inſtitution.

But Here alſo we ſhou'd have regard to a Temporary, a Circumſtantial Law. For we may Conſider,

1. That as *Adam* and His Children before the Flood were ſuffer'd to Eat no other food than what the Fruits of the Earth afforded them, ſo to *Noah* and His Children after their Deſcent from the Ark this Charter was Enlarg'd, and Living Creatures were Included in it. But Leſt the Novel Uſage of Killing thoſe Living Creatures, from which they had before Religiouſly Abſtain'd, ſhou'd Inſpire them with Cruelty to one another, God might think fit to Reſtrain ſuch Cruelty by a Proper Symbol, by an Abſtinence from Blood. But,

2. This Abſtinence from Blood might have been enjoyn'd as a *Shadow of Better things to come*, as a Type of Infinitely Precious Blood; the Blood of the Covenant; that Blood, which was to take away the Sins of the World. But what have We to do with *Shadows*, who enjoy the *Subſtance*? What have We to do with *Types*, who can Look back upon the Great *Archetype* as Happy Chriſtians! who are graciouſly allow'd to ſay; *Old things are done away, All things are become New.* But if we are pleas'd with Symbolical Repreſentations, with Emblematical reſemblances, we may behold (and O! that we wou'd but frequently behold them!) more Significant Symbols, more Lively Emblems; namely, the Bread and Wine in the Bleſſed Sacrament.

Q. *Gentlemen, I wou'd beg the favour, that you wou'd ſatisfy the Doubtful, whether your Mixing Serious with Lighter Matters, Divine Queſtions with Jocoſe and Merry ones, be any Exception to your otherwiſe Unexceptionable Paper.*

A. In Anſwer to the Queſtion we beg leave to Propoſe a Parallel Caſe, which yet will be allow'd to be Unexceptionable.

That our Converſation may be Pleaſant, Witty, and Jocoſe, is what All Acknowledg, excepting ſuch, as are Singularly Severe; who are yet thought by Judicious Divines to do no Credit to Religion. And yet, who will venture to affirm, that we muſt Baniſh Religion from our Diſcourſe; that God muſt not be in all our Talk; that Heaven and Earth muſt not joyn together? If therefore a Juſt Temperature in our Converſation be the moſt Commendable and Praiſe-worthy; if our Merry Diſcourſe not only *May*, but *Ought* to be *ſeaſon'd with Salt*; ſeaſon'd with the ſavour of True Religion, of Unaffected Piety; Unavoidable the Application to the Caſe before us.

But as the Method of our Paper is Intirely Innocent, Maugre the Objection, ſo it is Attended, not only with Innocence, but Convenience too. For the Mixture of Divinity will Allay that Lightneſs, which a Paper Intirely Merry might perhaps occaſion; will Keep the Mind in a more even Ballance; will Reſtrain too great an Avocation from the thoughts of Heaven, and Happily Prevent the Reader from being ſo Immerſt in Facetious Pleaſantry, as to be Eſtrang'd, as it were, from Another World; as to Forget, that he is *a Pilgrim and Stranger upon Earth.*

Q. *Gentlemen, Why any Infant that ſucks a Woman that is with Child, ſhould have an Antipathy to Cheeſe (as they certainly have) Your ſpeedy Anſwer herein will very much oblige Yours*, E. S.

A. Such is the frame and conſtitution of our nature, that when any thing has been very offenſive to it, we retain an averſion for it. But the Milk of a Woman, that is with Child, turning ſowriſh, eaſily curds, as it were, into Cheeſe in the Stomach of an Infant ſucking it, and thereby becomes ſo very hurtful to him, that it often endangers his life. 'Tis no wonder then, if thoſe who eſcape the danger, have a ſtrong Antipathy againſt Cheeſe, which ſo much reſembles that Milk, that was more like to prove a Poyſon to them, than Nouriſhment.

Q. Mr. *Apollo, I have ſent ye a Nut to crack, which, I believe, will break your Teeth. However, ſince ye are admirably skill'd in* Tranſlations, *as appears by your excellent Verſion of Mr.* Drydens Latin Diſtick, *pray tranſlate the following* Epitaph, *which is very ancient, and made by a* Monk, *on the death of an ingenious* Organiſt, *I don't queſtion but you know the meaning of it. What I mean by tranſlating it, is to make it* Engliſh *and loſe nothing of the ſtamp, which* Antiquity *put upon it, do that if you can Sir.*

Muſicus, & Medicus LANCTON *Jacet hicce*
(JOANNIS,
Organa namque loqui fecerat ecce quaſi.

A. Right Worſhipful Queriſt. Anſwer a Fool according to his folly is a *Maxim* of an admirable authority, but not applicable (*you know*) to you, who have doubtleſs more *Guts in your Brains*, than to think that a *Monk* cou'd puzzle *Apollo*; therefore have at you worthy Reader in an *Engliſh Epitaph*, every whit as *Monkiſh* as that Original.

Muſician and *Phyſician* eke,
John Lancton lieth here,
Who made the Organs *for to ſpeak*,
Behold even *as it were.*

Q. *I would deſire to know in your next, what it is, that does, as it were, boil out of Fir, when burning; and you will oblige your Admirer* H. J---ſon.

A. It is a Reſinous Liquor, not much differing in it's Nature from Turpentine.

Q. *It is the Practice of all Chirurgical Authors, when a Tumor appears, to diſcuſs it if they can. Now, I deſire to know, why it is not better to Suppurate and Diſcharge the Offending Humor, and if not, what does become of the Offending Humor when diſcuſs'd.*

A. Tumors are of Various Kinds, as they ariſe from Various Cauſes, and ſome are moſt properly diſcuſs'd, and others moſt properly ſuppurated: But Diſcuſſion is Performed by ſuch Applications, as, by their Heating and Tenacious Parts diſſolve Grumous and Coagulated Matter and Render it Fluxible, whether it be Blood, Serum, Lympha, Cholerick, or Flegmatick Humors; whence by Perſpiration or Excretion they may be Diſcharged: And where ſuch a Method is ſufficient to procure Relief, none ſurely will Undergo the Pain and Trouble attending Suppurations.

Q. *I have had the hard Fate and Misfortune to enter into the Liſt of* Old Maids, *and conſequently to be ſlighted, neglected and deſpiſed by all. They ſay our very Looks and Qualities differ from the reſt of Womankind; pray, Gentlemen, inform me, what is the cauſe of this Change, and whether Marriage now I am grown ſo* Stale, *would have any effect upon me. But alas! I need not talk of that, for I am almoſt in deſpair of a Husband. Therefore good Mr.* Apollo, *you that know all things, pray, put me in a way, for in ſhort, I would do any thing to be rid of the ſcandal of an* Old Maid, *and you will eternally Oblige Yours* Theodocia.

A. It is no wonder Mrs. *Theodocia*, if Croſſes, Vexations, Teezings and Diſappointments, ſhou'd alter the Looks and Qualities of a Perſon: The only Remedy we can propoſe to your forlorn Condition, is, that you immediately take a Lodging at *Wapping*, and wait the Arrival of a Weſt or Eaſt-India Fleet; and if there be any Compaſſion left in Humane Nature for the moſt Obſolete of your Sex, you are moſt likely to find it amongſt the *Tarrs*, after their *long Lent.*

POEMS.

Q. *INgenious Youths (or by what Title ſhall*
My Humble Muſe Addreſs Your Glorious
(Shrine)
Who Eaſe ſo many grieved Breaſts in Thrall,
And have ſuch large Poſſeſſion too of mine.

To You the doubtful Celia *now does ſend,*
To Eaſe th' ambiguous burthen of her Mind;
And hopes as You've Commenc'd our Sex's Friend,
That theſe may too Your Lov'd Acceptance find.

Tell

Tell us how far we may Perfection *Trace,*
How far with her to Heaven a riſing know,
Before the Rays of her Illuſtrious Face
Are loſt, to guide our Footſteps as we go.

Or Can we here her ſpotleſs Wings diſplay,
And black Contagion from our Breſts Remove,
Or not (as Clog'd, as Vehicles of Clay)
Untill we mount thoſe happy Realms Above.

A. So many *Frailties* Humane Life attend,
Such ſtrong *Temptations* our weak Minds aſſail,
That tho' to gain *Perfection* here, we bend
Our utmoſt Force, we of our *Ends* muſt fail.

The utmoſt *Step,* that we have pow'r to tread,
Is, by a *ſtrict, Religious Life* below,
To gain a *full aſſurance,* when we're *Dead,*
In *future Life* we ſhall *Perfection* know.

Q. *You* Britiſh Apollo, *pray, give me an Anſwer*
(To what I require) and as near as you can, Sir.
I'll tell you my Queſtion (and make no preamble)
Woat cauſes our Minds *in our ſleep ſo to ramble.*
Sometimes I've dreamt, I've been croſſing the Ocean,
Tho' ne'er was at Sea, or had any ſuch Notion.
Sometimes I've fancy'd, I've been with our Commanders,
In Portugal, Spain, *on the* Rhine, *or in* Flanders;
Tho' I ne'er was a Soldier, or bred up in Wars,
Nor ne'er was a Sailor, or liv'd among Tars.
Now Dreams I find often recorded in Hiſt'ry,
So Truſt in Apollo *t' unriddle the Myſt'ry.*
Pray of my Queſtion be Obſervant,
And You'll oblige Your Humble Servant. T. W.

A. Thou ſwiftheaded Querift, tho full well we (can, Sir,
Afford your *brisk Queſtion* as roving an Anſwer;
Yet we fear to begin ſo uncurb'd a Preamble,
Leſt we ſhou'd too far, like poor *Phaeton,* ramble;
But ſince with ſuch vigour your Fancy dares run,
Let her fly up and down thro' the Works of the *Sun,*
And while She is buſy in cutting her *Capers,*
She'l jump on an Anſwer in ſome of our Papers.

Or if you don't underſtand our Poetical Language, in plain Proſe, you'l find your Queſtion anſwer'd in ſome former *Apollo.*

1.

Q. *Oppreſt with griping Poverty and want,*
Young and unskill'd in all the Arts of Gain,
Fierce Hunger, and Melancholy Haunt
Over my Soul with ſalvage rigour reign.

2.

I cannot ſooth the Vices of the Age,
Nor flatter, and on Great Mens Steps attend,
Thoſe are the conſtant Subjects of my rage,
Nor ever can my haughty Spirit bend.

3.

Deſtructive Pleaſures too my Soul entice,
Pleaſures, which gentle Youth can ſcarce forbear,
And bid me tread the eaſie Paths of Vice,
But ſtill my Virtue does ſecure me There,

4.

Yet fain I'd Live, and like my ſelf appear,
But ſcorn to riſe by Flat'ry, or Deceit,
Let others to falſe cheating Arts adhere,
By honeſty, not fraud, I wou'd be Great.

5.

Teach me, Ah! teach me then, Ye Bards! to ſhun
The dang'rous Shelves on which miſtaken Youth,
(For want of Guides miſled) do often run,
And raiſe my ſinking State, yet ſtill preſerve my (*Truth.*

A. Since *Honour* Rules the Dictates of your Mind,
Averſe to Vulgar and Ignoble Arts,
To *Flattery,* or ſordid, ſervile Kind,
Whilſt *Knave* and *Fool* play their Alternate Parts.

Where but in *Camps,* wou'd you expect to *Riſe,*
And give a Luſter to your *Low'ring Fate,*
Unſully'd Glory there, will be the Prize,
And There You may be *Innocently Great.*

Q. Apollo *'tis true,*
And well known to You,
That once you a Queſtion did Anſwer,
Where the Subject was Wind,
As you'll eaſily find,
If you look; for a f---t was its name, Sir.
Where you hector and bounce,
And pretend that an Ounce,
Is juſt turn'd by the Number You Name,
Whereas Father *and* Son,
As ſure as a Gun,
Know no more then the Port whence it Came.
Forty Thouſand, 200 and One
You ſay's juſt an Ounce.
With the moſt Exact Scales,
I've weigh'd Heads and Tales,
And find that the odd one's too heavy
By two Scruples or more;
So You Sons of a Whore,
Weigh 'em once more, and then we'll believe Ye.

A. Since you've ſpent ſo much time,
On a F--t and a Rhime;
We will not contend on the Weight;
But leave you the Pleaſure
Of Counting your Treaſure,
On which you ſo learnedly Prate.
Nor ſhall ours be rehears'd in
The Language you're verſ'd in,
And ſay you're the Son of a Baggage,
For we rather think,
By your Stir and your Stink,
You was got upon ſome Rotten Cabbage.

Q. *I have been a Prentice now five Years,*
And truly I may tell it you in Tears,
I have undergone many a Cruel Bang,
Inſomuch that, I think, it is better far to Hang.

I am

I am now inclin'd to the Wars,
Since a Sword gives more honourable Scars,
Than a tough Cudgel; pray inform me how
I *ſhall proceed, and your Praiſes I will avow.*

A. What pity 'tis ſuch a Bud of Honour
Shou'd be croſt by Fortune *i* Oh fye upon Her!
Since you no more generous find Her,
We'll to your Cudgel'd Carcaſs be kinder,
And give our beſt Advice, and ſhew the ways
Proper, your Courage to great Deeds to raiſe.
On Training Days go to th' Artillery Ground,
Or *Tuttle-fields*, in both equally is found
Undaunted Proweſs. Mark how they Face
With ſtern Looks, then Shoot, and File off with (Grace:
Then altogether (which a *Storm* you'd Think)
Rattle their Pikes, and Drum, and Bounce, and Stink.
And after Mark, what far exceeds all theſe,
With what Fury they fall on Ducks and fatted Geeſe,
What Valour in their Stomachs Lies,
When they aſſault huge Apple Pies,
Defy red fiery Tongues and Potent Muſtard,
And Scale the lofty Walls of Cuſtard;
Yet have, like Generous Souls, more Grace,
Than to Cut and Mangle Human Race.
Such Brave Exploits as theſe muſt needs,
Raiſe you to the Attempt of Glorious Deeds,
Made tough already by ſound Banging,
And make You give o'er all Thoughts of Hanging.

SIR,

THE Advices from the Camp before the Cittadel of Lille Nov. 23d. Give an Account, that the Beſiegers have made two Lodgments upon the ſecond Counterſcarp, of which they hop'd to be entirely Maſters of that Evening, after which they will begin to batter in Breach, and queſtion not but to be Maſters of the Cittadel in five days. That the Duke of Marlborough was ſtill encamp'd at Rouſſelaer; that on the 22d Lieutenant General Erle received Orders from His Grace to cauſe immediately the Regiments of Hill, Hamilton, Win, Macartney, Townſend, and the Regiment of Avila to be ſhip'd off in order to be ſent with all ſpeed for Antwerp, by reaſon the Elector of Bavaria, as they Hear, is advanced with a pretty good Army to Bruſſels with deſign, according to the report of the Enemy, to attack that place or Antwerp, but 'tis hop'd thoſe reinforcements will arrive time enough to prevent the Enemy's deſigns; and that General Erle has found means to ſend to Sluice 400 Dragoons, notwithſtanding all the Precautions the French had taken to cut of their Communication with that place, and as they are got to Sluice they will be ſent to Bruſſels or Antwerp, as occaſion ſhall require. P. S. That juſt now they hear the Duke of Marlborough is march'd from Rouſſelaer to obſerve the Motions of the Enemy. 'Tis advis'd from Venice Nov. 19th. That the Town of Ferrara is block'd up by the Imperialiſts, and that the Duke of Modena has ſummon'd the ſame to ſurrender, threatning to ruin it in Caſe of refuſal. They write from Bruſſels Nov. 2. That they have receiv'd Advice, that the Enemy with 20 Batalions advanced two days ago between Enguien, Aloſt, and Aſſche, and are intrenching themſelves along the Canal: That the Elector of Bavaria is expected there from Mons with 10 Batalions and 15 Squadrons more, and that 33 pieces of Cannon and 12 Mortas are expected in his Army, with deſign, as 'tis ſaid, to Attack that City: And that the Majors General Murray and Wrangel, are making the neceſſary diſpoſitions for a vigorous defence. From Antwerp Nov. 22d. They adviſe, that the day before a Detachment of 7000 Men came to Capelle on the Canal of Bruſſels, where they were intrenching themſelves, and fiez'd 2 Ships with Oats, &c. who, as 'tis ſaid, have ſummon'd Bruſſels, and that the Elector of Bavaria with ſeveral thouſand Men are come to Anderlecht; that ſeveral Perſons of Note are retir'd thither for fear of a Siege. 'Tis adviſ'd from the Hague Nov. 23d. That an Expreſs from Bruſſels has brought Advice That the Elector of Bavaria is in that Neighbourhood with a good Army with deſign to Attack it, which is confirm'd by Letters from Antwerp, which likewiſe ſay, that the Duke of Marlborough is actually in Motion to oppoſe the Enemy, which makes moſt People believe, that we ſhall ſhortly hear of an Action; and that the French have ſtop'd the Courſe of the Scheld by means of large Trees and Planks, &c. whereby they hope to render it unpaſſable above Oudenarde. Which is all from Yours, &c.

The Number of our Subſcribers ſo greatly increaſing, and by Conſequence the Number of Queſtions ſent us, that we cannot poſſibly give a General Satisfaction within the Compaſs of our Paper, we deſign a Quarterly Book of 3 Sheets in a Small Character, in which we will give Anſwers to all worthy thereof, which we could not get into our other Papers; we have no doubt but this will be acceptable, ſince it will not raiſe the Yearly Charge to that of the moſt vulgar News Papers, altho' a whole Sheet and upon fine Paper, beſides we do oblige none to take it, but ſuch as deſire it. The firſt is preparing for thoſe Queſtions upon our Hands.

* Any Perſons upon Directing their Letters (Superſcrib'd for the *Britiſh Apollo*) to Mr. *Carter* at the *Green Dragon* in St. *Paul's* Church-Yard, Mr. *Bickerton* at the *Roſe and Crown* in *Little Britain* Bookſellers, or to the Printer hereof, may have this Paper brought to their Houſes (in the City or Suburbs) at 2 *s. per* Quarter, and the Monthly Papers at 6 *d. per* Quarter more: Thoſe who come within the Quarter, to have proportional Deductions at the End. Alſo Books of Guards Sets may be had on directing as above, from the Beginning.

Note, We deſire no more Letters may be ſent to Mr. *Keble*, in *Weſtminſter-Hall*, and that they who took Papers of him would direct their Letters to Mr. *Mayo*'s, and our Servants ſhall bring them.

Note, That they who live in the Country may appoint a Friend in Town to take them in for them, or order ſome Inn-Keeper to pay for them Quarterly. For we cannot depend on the Payment of Carriers, ſince they come not in on thoſe hours as our Servants can meet with them in their Walks.

ADVERTISEMENT.

AT the earneſt Importunities of Divers Perſons, another *Specimen* of Mr. *Hill's Travels*, containing two Sheets, giving ſome account of the *Grand Signior's Seraglio*, with a *Cut* thereof, is now Publiſh'd.

Note, That the Books will be ſhut up on the 28th of this Month, the Complement deſign'd being very near full. All who Subſcribe, are deſired to give in their Names and Subſcription Money, to Mr. *Mayo* in *Fleet-ſtreet*, or to the Perſons who carry abroad the *Britiſh Apollo*.

Printed for the Authors, by *J. Mayo*, at the *Printing-Preſs*, againſt *Water-Lane* in *Fleet-ſtreet*. Where Advertiſements are Taken in.